

ISLAM *and* LOVE

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Foreword by
Muhammad 'Abd al-'Aziz

Dar Al-Salam

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ISLAM AND LOVE

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For Printing, Publishing, Distribution and Tradition

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah,
the Most Gracious, the Most Merciful.

Contents

Foreward	7
Introduction	13
The meaning of love	17
Islam's acknowledgment of the phenomenon of love	17
The wisdom behind the phenomenon of love	20
The classifications of love	23
a - the high rank of love	23
b - the middle rank of love	41
c - the low rank of love	58
The meaning of 'Uzri or chaste love	81

The meaning of Flirtation.....	114
Some advice to the youth.....	122

Foreword

By

Prof. 'Abdullah Tantawy

When the word love is mentioned, the human soul feels refreshed and quivers, enjoying noble emotions, and wafts of sweet perfume. The word 'Lover' also raises the soul of man above the sky, cleansing him with purified water, joining his beloved inside the circle of this perfume, and flying as if within a soft cloud.

The author has tasted love and walked along its paths. For this reason, he calls for it because as our forefathers said: "Whoever tastes love knows its value." There are people in this age of materialism, who interpret love as a matter consisting of a lover and a bed. They have forgotten that there are other types of love such

as love of Allah, love of His Messenger, love of parents, love of sons and daughters, love of brothers and sisters, and finally love for the sake of Allah, which is preferred above all material wealth. They have forgotten the types that are chaste and instead they chase after prohibited love that leads to adultery, either in brothels or in any open space like the promiscuous generations of today, who know neither modesty nor decency.

I will never forget the editorial by Prof. Sa'eed Ramadan in *Al-Muslimun Magazine* which was published in Damascus following the trial of An-Nasri. It was under the heading 'Love is our First Subject.' We were attracted to the article, memorized it and practiced it. Among us was Ezz-Din Ibrahim who com-

plained of that kind of love. His column focused on this subject under the heading, 'Your Problem in the Shade of Islam' which was published in Ash-Shihab Magazine in Damascus. It was our favorite column because it solved most problems of the Muslim youth. When I remembered that time and compared it to the present time, which is afflicted by hatred, division and separation among Muslims, I felt sorrow and grief. In the past, love spread among Muslim scholars and thinkers but now it has become a memory. We have forgotten the Ahadith (traditions) of the Prophet ﷺ with regard to love and hate for the sake of Allah. What happened to our youth to make them forget love? Allah, the Almighty declares:

يَا أَيُّهَا الَّذِينَ لَمْ يَذَّرُ
سَرَّاً مِّنْ أَنْذِرْنَا لَهُمْ لِمَنْ يَرِيدُ
وَلِمَنْ يَرِيدُ

{ So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrow } (Al-An'âa: 44-45)

Backbiting, calumny, defamation, cursing, and blasphemy have become dominant. Although we repeated the teachings of Allah and the Messenger's traditions in our sessions, seminars and speech, we forgot them or

ignored them in our everyday lives.

I wish I knew how to remedy this awful situation! How can our brothers of today regain their purity?

Do writers, poets, and Islamic leaders look after the development of the Muslim personality to be a strong brick within a strong building?

Hence, the importance of this work, which is to explain the Qur'anic and Prophetic texts concerning brotherhood and love for the sake of Allah. The writer disliked and resented the romantic and unchaste forms of love expounded and described by foolish renowned poets such as Nazar. It is my hope that in the next edition, there will be quotations taken from Islamic poets. He has quoted some

Islamic poems to distinguish between the poet who directs his expression towards Islamic morality as opposed to those who base their writings on unchaste love. We are in dire need to feel revel in and experience the lawful love ordained for mankind and to take a breath of fresh air from the farce of materialism, promiscuity and indecency.

When I made this request, I knew that he would do his best, as he recognizes the conditions that face today's youth. He is also a well versed scholar, and has many publications, which have enabled him to achieve the aims of the youth and be able to impart much needed knowledge to them.

'Abdullah Tantawy

Introduction

Praise be to Allah by whose Grace and Mercy all good deeds have been accomplished. May the peace and blessings of Allah be upon the Messenger of Allah, who was sent as a mercy to all the worlds, upon his household, companions, and his followers until the end of time. The following are some questions that Muslims often ask:

- What is love?
- Is it a deep-rooted phenomenon within man?
- Does Islam acknowledge this phenomenon called love?
- What is the wisdom behind this phenomenon?

- Love is a matter, which is deep-rooted within the nature of man and a natural instinct. What are the various classifications of love?
- Which type of love is the most sacred and the greatest in Islam?
- What is the Islamic stance towards 'Uzbi love?
- What is the stance of Shar'iah towards flirting?

My dear reader, all these questions will be answered in detail in the following pages, without any confusion or ambiguity. Allah commands us to adopt the moderate way. I would like to thank my dear brother and

Islamic caller 'Abdullah Tamtuawy for his introduction, recommendations, and relevant instructions concerning this work. He drew my attention, in the conclusion of this treatise, to explain the virtues of brotherhood for the sake of Allah. In the final pages of this work, I have referred to the importance of the role of Islamic brotherhood in establishing civilization, dignity, and changing the course of history.

I pray that Allah will open the way for pure brotherly love to be a path to unity, a key to power, and a way to glory and honor. I ask Him to make our good deeds sincere for His sake alone, and gather us with the Prophets,

the men of truth, the martyrs, the righteous,
and the fairest of escorts.

'Abdullah Nash 'Uwan

In the Name of Allah, the Most Gracious, the Most Merciful.

1 - The Meaning of Love

Love is an intuition; a sense of the heart through which the hearts of the two lovers attract and relate together emotionally. It is also a deep-rooted, indispensable part of the nature of man. Sometimes it is controlled by one's will if a lover chooses the pure and chaste love and wills to live the life of those who are pious.

2 - Islam's Acknowledgment of the phenomenon of Love

Islam, with its reality, which is represented in its nature, morality, and legislation,

acknowledges the importance of love that is rooted in man's entity. Moreover, it classified love into three types:

- I. high rank of love.
- II. middle rank of love.
- III. low rank of love.

These types have existed and have been practiced throughout the whole world. Indeed, they will exist until the end of time. These types are based on the words of Allah, the Almighty Who says:

يَا أَيُّهُمْ مِنْ الْمُمْلَكَاتِ أَنْ يُنْهَا
إِلَى جَهَنَّمَ وَمَنْ يُنْهَى مِنْ حَيَاتِهِ فَلَا
يُنْهَى إِلَّا مَوْلَانَا الْعَزِيزُ الْكَرِيمُ
وَمَنْ يُنْهَى مِنْ حَيَاتِهِ فَلَا يُنْهَى إِلَّا مَوْلَانَا

﴿ Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allah)﴾ (At-Taubah: 24)

According to this verse, high-ranking love is the love of Allah, His Messenger, and striving in His way. The second type is the love of family, relatives, brethren, spouses, and kinsmen. The last one is to prefer the love of family and kinsmen above love of Allah, His Messenger, and fighting in His way.

In conclusion, Islam acknowledges love, and regards it as an indispensable matter, which was created for a purpose which only Allah knows. Almighty Allah says:

وَلَمْ يَجِدْ لِلّٰهِ مُنِعًّا وَلَمْ يَكُنْ لِّلّٰهِ بِّنِيَّةً لِّمَنْ يُنْهٰى

وَلَمْ يَجِدْ لِلّٰهِ مُنِعًّا وَلَمْ يَكُنْ لِّلّٰهِ بِّنِيَّةً لِّمَنْ يُنْهٰى

(Allah's *Fitrah* (i.e. Allah's *Islamic Monothelism*) with which He has created mankind. No change let there be in Khalq-Allah (i.e. the religion of Allah - *Islamic Monothelism*) (Ar-Rum: 30)

3 - The Wisdom Behind the phenomenon of Love.

Undoubtedly, this phenomenon that has been instilled in man contains important aims. No one can understand it save those who

have sound minds and deep knowledge. These purposes or aims are as follows:

- Love is a hard and bitter exam for man's behavior. This exam is represented in the type of love he chooses. Will his love be pure or impure? Will he be moderate or extreme? Will he be disciplined or unrestrained? These questions will be answered after he passes the exam!
- Love is one of the most important incentives behind populating the world, a motivation to develop civilization, and discipline for the affairs of life. It also prompts mankind to realize their aims i.e. establishing civilization and glorifying Allah. So we can say that without love, there would be no activity, creativity, modernization, or

urbanization.

- It is a major factor in the reproduction of mankind, to become acquainted with others, to utilize other cultures, and to study the sciences related to the cosmos, life and man.
- It strengthens family ties, unifies society, establishes affinity among people, security, stability, peace among nations, and mercy and affection all over the world.
- Human love that is based on Divine love makes wonders, establishes the edifice of glory and dignity, and sets up a great state, like that which was set up by our pious predecessors, who developed the best society known in the history of the world.

4 - The Classifications of Love.

According to the holy Qur'an, there are three types of love. I. High (spiritual) love, II. Middle love, III. Low love.

Now, let us talk for a while in detail about each of these types, praying for Allah's guidance to the straight way, for it is Him alone, who we beseech aid and guidance.

I. High (spiritual) Love:

Undoubtedly, love of Allah and His Messenger, and striving in His way is preferred, in the sight of pious men, above all other types of love, as love of Allah and His Messenger is a requirement of faith and a condition of being a true Muslim. It is also the only way to support Allah's religion, spread

the message of Islam, and establish the edifice of Islam throughout the world.

Certainly the believer, who tastes the joys of belief inclines more and more to the love of Allah, as he knows that Allah is the Most Glorified, the Most Great and the Most Perfect. No one can multiply or describe this perfection and glory. He also believes that divine law should be followed, because it is comprehensive and free from bias and imperfection. Therefore, he endeavors truthfully and determinedly to establish this law because he realizes that:

- Allah is surely the Owner of the world and the Controller of all creation. This Owner manages His creatures' affairs in the way

He decides and chooses. Man, as one of these creatures, submits to this Owner and Controller. The Qur'an declares:

وَمَا لَكُمْ مِنْ إِلَهٍ إِلَّا إِلَهٌ لِلَّهِ الْعَزِيزُ
(سُورَةُ الْأَنْعَمْ ٦٨)

¶ And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allāh, and exalted above all that they associate (as partners with Him) ¶ (Al-Qasas: 68)

Allah also declares:

لَا يَنْهَاكُمُ اللَّهُ وَرَسُولُهُ عَنِ الْمُحَاجَةِ إِنَّمَا يُنْهَاكُمُ الْمُنْكَرُ عَنِ الْهُدَىِ
(سُورَةُ الْأَنْعَمْ 23)

¶ It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. ¶ (Al-Ahzab: 36)

- He also recognizes that Allah is All Knowing and so He legislates laws that are suitable for His creatures' circumstances and interests. Allah, the Almighty says:

《新約全書》

¶ Say, "Do you know better or does Allāh (knows better ...)?" ¶ (Al-Baqarah: 140)

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4. And Allah is the All-Knower of each and everything. (Al-Baqarah: 282)

He also says

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¶ And Allah knows and you know not. ¶ (An-Nur: 15)

- He is also sure that the Exalted Allah is Ever-Wise in His judgement. His wisdom

means that He puts things in the right place to achieve interest and prevent loss. Allah, the Almighty says:

﴿ إِنَّ رَبَّهُمْ بِهِ أَكْبَرُ ﴾

﴿ And Allah is All-Knower, All-Wise ﴾ (Al-Anfal: 71)

﴿ إِنَّ رَبَّهُمْ بِهِ أَكْبَرُ ﴾

﴿ Certainly He is All-Mighty, All-Wise ﴾ (Al-Anfal: 62)

- The believer also knows that Allah is the Only law-Giver and that man is absolutely incapable of enacting laws for himself because he is affected by his environment, emotion, sentiment, religion, bias, and the party which he follows. Almighty Allah declares:

﴿ إِنَّ رَبَّهُمْ بِهِ أَكْبَرُ إِنَّمَا يُعَذِّبُ الظَّالِمِينَ ﴾

﴿Say: Muhammad (peace be upon him) "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (The Qur'an), explained in detail ﴾ (Al-An'am: 114)

He also declares:

﴿ لَرِبِّنَ فِي الْمَلَكَاتِ فِي الْمُجْرَمِ فِي الْمَنَامِ فِي الْمَوْلَى ﴾

(Have you seen him who takes his own lusts (rain desires) as his Rabb (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover over his sight. Who then will guide him after Allah? Will you not then remember?) (Al-Jathiyah: 23)

Since Almighty Allah alone is the only Owner, the Controller of mankind, the

Omniscient, the Ever-Wise, and the Omni-competent, the believer inclines with heart and soul to the love of Allah, and endeavors wholeheartedly and truthfully to carry out His orders. He believes that his personality will be incomplete unless he follows Allah's guidance (the Omni-competent, the Omniscient, and the Omnipotent). Allah, the Almighty says:

وَمَنْ يَتَّبِعْ رَبَّهُ فَلَا يُضَلُّ إِنَّ رَبَّكَ يَعْلَمُ
كُلَّ شَيْءٍ وَمَا يَرَى

...then whoever follows My Guidance he shall neither go astray, nor shall he be distressed. But whoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings,) verily, for

...it is a life of hardship...} (Taha: 123-124)

- Undoubtedly, the believer who tastes the joys of belief loves Allah's apostle ﷺ. The believer finds in his personality the best example, because Allah described him with this quality, which is represented in his deeds, sayings, and traditions. The Qur'an declares:

وَإِنَّ رَسُولَهُ أَكْفَلَ الْمُؤْمِنُونَ إِنَّمَا يُنَهَا
أَنْ يَقُولُوا إِنَّمَا يُنَهَا عَنِ الْمُحَاجَةِ

(Indeed is the Messenger of Allah (Muhammad (peace be upon him)) you have a good example to follow for him who hopes for (the meeting with) Allah and the Last Day, and remembers Allah much} (Al-Ahzab: 21)

- He regards him as the ideal since Allah

preserved him from error and sin. Almighty Allah says:

﴿ إِنَّمَا يُنَزِّلُ لِكُم مِّنَ الْكِتَابِ مَا يُنَزِّلُ لِغُلَامَيْنِ ﴾

﴿ Nor does he speak of (his own) desire. It is only a Revelation revealed ﴾ (An-Najm: 3-4)

Imam Malik (may the mercy of Allah be upon him) said: "All mankind are subject to err except he who is buried in this cemetery (meaning the Prophet Muhammad ﷺ)."

b- He also regards him as having a magnificent character as Allah is He who gave him this attribute. Almighty Allah says:

﴿ إِنَّمَا أَنْزَلْنَا إِلَيْكُم مِّنَ الْكِتَابِ مَا يُنَزِّلُ لِكُم مِّنَ الْكِتَابِ مَا يُنَزِّلُ لِغُلَامَيْنِ ﴾

﴿ And verily, you (O Muhammad (peace be upon him)) are on an exalted standard of character ﴾ (Al-Qalam: 4)

May Allah have mercy on the poet who said:

Do not believe in what the Christians allege
about Prophet (Jesus)

But praise our Prophet (Muhammad) as
you wish and make a comparison.
And ascribe to him all glory and honor,
And attribute to his status all greatness
and grandeur

Because the Messenger's status is very
high, so that words are not enough to
express that status.

However, we are sure that he is a man,
but he is the best of mankind.

It is therefore natural for a believer to be
attracted to the love of the Prophet ﷺ after he
recognizes his status in the sight of Allah. He

also loves him because he finds him the ideal human being and the best example. Therefore, he strives to follow his way in all worldly and religious affairs, as his companions (may the peace of Allah be upon them all) did during his lifetime. They loved him so much that they felt sad if they did not see him. Al-Baghawy reported that Thawban, the bond slave of the Prophet ﷺ loved the Prophet ﷺ very much. Once he came to him while his face was pale. The Prophet ﷺ asked him: "What is the matter with you?" He replied; "Nothing". However, when you are absent, I feel lonely. When I remember the last Day, I feel afraid, as you will enter supreme Paradise. If I do not enter paradise, I will not see you again."

Thereupon the following verse has revealed:

وَمَنِ اتَّبَعَهُمْ فَأُولَئِكَ هُمُ الْمُنْسَكُونَ
(وَمَنِ اتَّبَعَهُمْ فَأُولَئِكَ هُمُ الْمُنْسَكُونَ)
(And whosoever obeys Allah and the Messenger (Muhammad ﷺ; peace be upon him)) then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqin (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq (may Allah be pleased with him), the martyrs, and the righteous. And how excellent these companions are!) (An-Nisa: 69)

They also preferred him above themselves. Al-Baihaqi reported that the disbelievers took out Zaid ibn ad-Dathannah from the holy mosque to kill him in Tan'eeem. Khubaib ibn

'Adl and Zaid ibn ad-Dathuna advised each other to bear these difficulties. On the road, Abu Sufyan asked Zaid: "I adjure you by Allah, would you like us to kill Muhammad instead of you and you return to your family?" Zaid replied: "I do not like that Muhammad ﷺ be injured even by a thorn, while I am sitting safely in my home." Abu Sufyan commended: "I have never seen companions who love their friend like those of Muhammad ﷺ."

We see that both Zaid and Khubaib preferred to be killed above injuring the Prophet ﷺ even with a thorn!

Al-Baihaqi also reported that a woman from Al-Ansar, whose father and brother were killed in the battle of Uhud, asked the

companions: "What about the Prophet ﷺ?" They answered: "He is well." She wanted to see him. When she saw him, she said: "Every disaster is easy as long as you are safe." So we see that the companions loved the Prophet ﷺ so much that they preferred him above themselves because they found in his character the ideal and best example to follow. Thus, we recognize the influence of the best example on people.

- Undoubtedly, the believers, who feel love of Allah and His Messenger are attracted to the love of *Jihad* (striving in Allah's way) and protecting Islam despite any hardships and difficulties they might meet.
- The Believer is attracted to the love of *Jihad*, since Allah created him along with other

believers to bring people out from the worship of idols to the worship of Allah, from the temporary world to the permanent Hereafter, and from the injustice of other religions to the justice of Islam.

- He loves *Jihad* because he will receive the fairest of two rewards; victory or martyrdom.
- He rushes to *Jihad* so as to raise the banner of Islam, and establish a society that is based on the teachings of the Qur'an.

Among the fruits that are reaped from the love of *Jihad* include the achievements of the Prophet's companions and their followers, who did their best to guide nations, spread Islam, destroy idols, ruin the state of the disbelievers, establish great culture, cultivate the land to enjoy its fruits, and establish

justice, brotherhood, and equality. Allah was their aim. 'There is no god but Allah' was their emblem. 'Allah is the Greatest' was their call, *Jihad* was their path, and martyrdom for His sake was their hope. The Islamic poet Muhammad Iqbal said:

We fought with the sword to raise your
name to lighten like stars

We were strong soldiers and brave above
mountains.

We were able to cross seas

Our call to prayer was declared
in the temples of crusaders with
which we conquerednations

Africa did not forget our prostration

above the hot sand of mountains.
We faced swords with our chests.
We did not fear the day of a tyrant leader.
The shade of the sword was like
the shade of green gardens around
which flowers grow.
We did not fear war with a tyrant enemy
even if death faced us from all sides.
We say there is no god but the One who
created the universe and destiny.
We carry our heads high on our shoulders,
asking Your reward."

History recorded the names and stories of
great people who sacrificed themselves for the
sake of Allah. Some were continually repeating

these words in battle: "And I have hastened to You my Lord, that You may be satisfied." Others chanted: "Tomorrow we will meet our beloved; Muhammad and his companions." A third said while he was breathing his last: "This is the day of great joy." The fourth declared: "I do not fear or worry about my enemy because to Allah will be my return." "I do not care about the way I am killed as long as I am killed as a Muslim, because death will surely come to me." Another said in the battle of Uhud while he was dying: "O Sa'd! By the Lord of Nadhir, I feel the smell of paradise behind the mountain of Uhud."

Without the love of Allah, His Messenger, and striving in His way, they would not

have conquered nations, modernized states, honored man, spread Islam, sacrificed themselves for Allah's sake, nor set up the State of Islam throughout the whole world. Owing to this sublime meaning and noble aim, the love of Allah, His Messenger, and *Jihad* is preferred above all other types of love. How sad that most people do not know this!

III. Middle Love

- What is the meaning of middle love?
- Does Islam regard middle love as sublime?
- What are the influences of this type on the individual, family, and society?
- To what extent should the relationship of this type be overcome? To what extent should

it be allowed to remain?

All these questions will be answered in detail. Allah is the One whose help is sought, and He is the only one Who guides us to the right way.

Middle love is a sentiment of the heart and stems from psychological feelings reaching from a man whose heart relates with another e.g. the relation with religion, family, kinship, and friends. Affection, mercy, loyalty, and sympathy strengthen this relation. Through this type, believers come to love each other, parents love their children and vice versa, a husband loves his wife and vice versa, a person loves his relatives and vice versa, friends love each other...etc.

Islam regards this type of love as a noble and sublime feeling. However, it occupies a second rank after the love of Allah and His Messenger, because there is no other love equivalent to that of Allah, His Messenger and striving in His way. In addition, love of Allah, His Messenger, and striving in His way holds great status and honor in the sight of Allah. Influences resulting from this type are as follows:

- Without mutual love between the spouses, there is no family, no offspring, no care, no education, and no nurturing.
- Without love being inculcated in the hearts of children, there are no parent-child relationships, no family coherence, and no cooperative relationships with relatives.

- Without love, there are no social relations, no acquaintances, and no happiness among mankind.

Thus, middle love is necessary to achieve the interests of individuals and societies. It is not strange to find that Islamic teachings strengthen the love of parents to their children and vice versa, the love of a husband to his wife and vice versa, and the love of a man to his friends, relatives, and mankind in general. According to Islam, the aim of this type lies in the following verse:

وَمَا أَنْتُ بِرَبِّكَ بِلَوْنٍ وَلَا بِكَوْنٍ
أَنْتَ أَنْتَ الْأَكْبَرُ لِكُلِّ الْكَوْنِ

(O mankind! We have created you from a male and a female, and made you into

nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwā (i.e. he is one of the Muttaqīn (the pious. See V.3:2). ¶ (Al-Hujrāt. 13)

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¶ The believers are nothing else than brothers (in Islamic religion) ¶ (A.I-Hujurat, 10)

¶ And give them (emigrants) preference over themselves even though they were in need of that. ¶ (Al-Hashr: 9)

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وَالْمُؤْمِنُونَ الْمُؤْمِنَاتُ الْمُؤْمِنَاتُ الْمُؤْمِنَاتُ الْمُؤْمِنَاتُ

4. Allah does not forbid you to deal justly and kindly with those who fought not against you

on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity ﴿Al-Mumtahana: 8﴾

Bukhari and Muslim recorded that the Prophet ﷺ said: "You are not a true believer until you like for your brother Muslim the things you like for yourself."

Bukhari and Muslim also recorded that the Prophet ﷺ said: "The similitude of believers having mutual love, affection and fellow feeling is like the whole body; when a limb of it aches, the whole body aches, because of sleeplessness and fever."

Muslim recorded that the Prophet ﷺ also said: "A believer should not hate a bad characteristic in his wife, for she may also have

a good one."

Bukhari and Muslim recorded that the Prophet ﷺ also said: "*Whoever believes in Allah and the last Day should be generous towards his neighbors and his guests.*"

Tabarani also reported the Prophet ﷺ as saying, "*People are the family of Allah so, the most beloved to me is the most useful for Allah's family.*"

To address this question: "To what extent should middle love remain? In this context we have mentioned that middle love is a principle of Islamic law, because it strengthens the relations between individuals and groups. Consequently, this love should remain forever. Is there a religious reason or cause urging us to overcome or restrict this type of love?"

This is the issue we want to discuss in the study 'Islam and Love.' Allah is the Only One, Who guides to the straight path.

As long as a Muslim is pious and righteous, he should not be boycotted. Consequently, there should not be any dispute, quarrel, or discord between two Muslims beyond three days. Bukhari and Muslim recorded that Allah's Apostle ﷺ said, "*It is not permissible for a Muslim to cut relations with his brother Muslim beyond three nights, the one turning one way and the other turning another way when they meet. The better of the two is the first to give greetings.*"

Islam mentioned this period so that they may regain their minds, become sincere

towards each other, and shake hands. If a boycott goes beyond three days, a sin will have been committed. Bukhari and Muslim recorded that the Prophet ﷺ also said: "Do not hate each other, nor be jealous, nor harbor enmity but become as fellow brothers and servants of Allah." This is the case when a boycott is due to worldly and personal affairs. However, if a boycott or dispute was because of religious causes e.g. committing evil deeds and the like, then is this boycott lawful? To what extent should a Muslim estrange his relations with others?

Islam teaches us to advise and guide our colleagues and friends in private,¹⁰ calling

(1) A Muslim should advise his Muslim brother in secret,-

them to the right path of belief, and showing them the consequences resulting from committing sins and evil deeds. Muslim recorded that the Prophet ﷺ said, "Religion is sincerity. The companions asked: To whom? The Prophet replied: 'To Allah, His book, His Messenger, the commanders of the Muslims, and their common folk.'"

Bukhari and Muslim recorded that the Prophet ﷺ also said: "I have covenanted Allah's Messenger ﷺ to offer prayer, give

 for this makes the advice more likely to be accepted and to keep his secret. May Allah have mercy on the poet who said,

give me advice in secret and avoid it in public as advice in public is a type of scolding
which I have to hear.

zakah (alms), and guide every Muslim."

If he does not accept advice and guidance, the adviser should estrange his relation with him for the sake of Allah, just as he loved him for the sake of Allah, even if he is a relative or a friend. Ibn Abbas reported that Allah's Messenger ﷺ said: "*The strongest faith is to be sincere for the sake of Allah, to hate for the sake of Allah, to love for the sake of Allah, and to discard for the sake of Allah.*"

Bukhari and Muslim recorded that Abu Sa'eed said: Allah's Messenger ﷺ prohibited Khazaf (that is to throw a stone with your thumb and forefinger) as it kills neither game nor enemies, but it gouges out eyes, and breaks a tooth." In another version, a relative of Ibn

Maghfal threw a stone at him. Ibn Maghfal prevented him saying: "Although the Prophet ﷺ forbade us from throwing stones with a thumb and forefinger, you once more went back to throwing it. I will never speak to you again."

Bukhari reported, in the chapter of "estranging relations with those who disobey Allah" that Ka'ab ibn Malik said: "When we were left behind when the Prophet ﷺ went out for the battle of Tabuk, the Prophet ﷺ prevented Muslims from talking to us for 50 days, to such a degree that the earth seemed constrained to them for all its spaciousness, and their very souls seemed straitened to them and no one talked, greeted, or sat with them until

Allah sent down His forgiveness.

- It was reported that the Prophet ﷺ boycotted one of his wives for a month as a penalty.
- As-Suti reported that 'Abdullah Ibn Amer estranged his son until he died, and he did not transmit *hadith* from him (the *hadith* was that the Prophet ﷺ prohibited husbands to prevent their wives from praying in the mosque.)

In conclusion, there are two kinds of boycott: a- boycott for a specific time (when the one who was boycotted acknowledges Islam) as a penalty for him, b- a permanent boycott owing to disbelief and polytheism. The Qur'an declares:

وَمَنْ يَعْمَلْ مِنْ حُسْنٍ يُرَأَدْ
وَمَنْ يَعْمَلْ مِنْ شُرًّا يُرَدْ

﴿You (O Mohammed (peace be upon him)) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Mohammed (peace be upon him)) even though they were their fathers, or their sons, or their brothers, or their kindred (people)...﴾ (Al-Mujadalah 22)

He also declares:

وَلَمْ يَأْتِكُ بِهِ أَنْتَ أَعْلَمُ بِهِ مَنْ يَعْلَمُ
وَلَمْ يَأْتِكُ بِهِ أَنْتَ أَعْلَمُ بِهِ مَنْ يَعْلَمُ
وَلَمْ يَأْتِكُ بِهِ أَنْتَ أَعْلَمُ بِهِ مَنْ يَعْلَمُ
(And Nuh (Noah) called upon his Lord and said, "O my Lord! verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges! He said: "O Nuh (Noah)! Surely, he is not of

your family; verily, his work is unrighteous, to ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorant. » (Hud: 43-46)

He also says:

﴿ وَمَنِعَ الْمُرْسَلِينَ إِذْ أَنزَلْنَا إِلَيْكُمْ مِّنْ رَّحْمَةِ رَبِّكُمْ أَنْ يَقُولُوا إِنَّهُمْ مُّنْذَرُونَ ۝ ﴾
(And (remember) when the Lord of Ibrâhim (Abraham) (i.e. Allâh) tried him with (certain) Commands, which he fulfilled, He (Allâh) said (to him), "Verily, I am going to make you an Imâm (a leader) of mankind (to follow you)." (Ibrâhim (Abraham)) said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not Zâlimûn (polytheists and wrongdoers).» (Al-Israârâh: 134)

He also declares:

وَمَنْ يَعْمَلْ مِنْ حَسْنَاتِهِ فَلَا يُؤْتَهُ إِلَيْهِ أَنْ يَرَاهُ
وَلَئِنْ يَعْمَلْ مِنْ سُوءَ أَعْمَالِهِ فَمَا أَنْ يَرَاهُ إِلَيْهِ أَنْ يَنْهَا

(And Ibrahim's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim (Abraham)) had made to him (his father). But when it became clear to him (Ibrahim (Abraham)) that he (his father) is an enemy of Allah, he dissociated himself from him. Verily Ibrahim (Abraham) was Awrah (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing. (Tafsir Al-Qurtubi) (At-Taubah: 114)

In conclusion, the Qur'an teaches believers to boycott those who insist on disbelief even if

they are from among their families or relatives. That is because Islam regards religious ties of brotherhood as being stronger than ties of family, race, and language. The Qur'an declares:

﴿ إِنَّ الْمُسْلِمِينَ لَعَلَىٰٓ أَنْ يَوْمٍ ۚ

﴿ The believers are nothing else than brothers
(in Islamic religion) ﴾ (Al-Hujurat: 10)

He also says:

﴿ إِنَّمَا الْمُرْسَلُونَ لِيُنذِّرُوا ۚ

﴿ Verily, the most honorable of you with
Allah is that (believer) who has At-Taqwa
(i.e. he is one of the Muttaqūn (the pious).
See F.2:2) ﴾ (Al-Hujurat: 13)

Therefore, it is permissible for a Muslim to
boycott the love of those, who insist on

committing sins and disbelief if there are religious causes, so that they may be deterred and leave the way of disbelief and follow the straight path.

III. The Low Rank of Love:

This type is classified into several kinds:

- Love of idols. In this regard Allah, the Almighty declares:

وَمِنَ الْمُشْرِكِينَ الَّذِينَ يُحِبُّونَ الْأَنْعَمَ وَالْأَنْعَمُ أَنْعَمٌ
(٢٣) إِنَّمَا يُحِبُّ الظَّالِمِينَ

{ And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else) } (Al-Baqara: 165)

- Love of Allah's enemies. Allah, the Almighty

declarer

وَلَمْ يَرَوْهُمْ إِذْ أَنْجَلْنَا مِنْ أَنْجَلَانِ
وَلَمْ يَرَوْهُمْ إِذْ أَنْجَلْنَا مِنْ أَنْجَلَانِ

¶ *O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur'an, and Muhammad (peace be upon him)).* (Al-Mumtahana: 1)

- Intense love of sex. The Qur'an declares:

۶۰۰ نظریہ مکانیک فیزیک

(And women in the city said: "The wife of Al-Aziz is seeking to seduce her (slave) young man, indeed she loves him violently;

verily we see her in plain error) (Yas'at: 30)

He also declares:

﴿ لَمْ يَرَوْا مِنْا مِنْهُمْ إِلَّا مُبَشِّرٌ ﴾

*{Beautiful for men is the love of things
they covet; women...} (Al-Imran: 14)*

- Preferring the love of family, relatives, and one's homeland above the love of Allah, His Messenger, and fighting in His way. The Qur'an declares:

﴿ إِنَّمَا تُحِبُّ أَهْلَ الْمُنَاحَدَةِ إِنَّمَا يُحِبُّ أَهْلَهُمْ ﴾

﴿ إِنَّمَا يُحِبُّ أَهْلَهُمْ إِنَّمَا يُحِبُّ أَهْلَهُمْ ﴾

﴿ إِنَّمَا يُحِبُّ أَهْلَهُمْ إِنَّمَا يُحِبُّ أَهْلَهُمْ ﴾

﴿ إِنَّمَا يُحِبُّ أَهْلَهُمْ إِنَّمَا يُحِبُّ أَهْلَهُمْ ﴾

*{ Say: If your fathers, your sons, your
brothers, your wives, your kindred, the*

wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and straining hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqin (the rebellious, disobedient to Allah).» (Al-Tawbah: 24)

Bukhari and Muslim related that Allah's Messenger ﷺ said: "You will not become true believers until I become more beloved to you than your wealth, sons, and all mankind."

- Love of prejudice and submission to one's evil self. The Qur'an declares:

﴿... لَمْ يَرَهُ الْجَنَّةَ إِنَّمَا يَرَى مَا يَنْهَا...﴾

﴿Have you seen him who takes his own

hosts (vain desires) as his 'ādah (god)...? »
(Al-Jathiya: 23)

- Love of Satan and submission to his incitements. The Qur'an declares:

وَإِنَّمَا يُنَهَا عَنِ الْحُكْمِ الْمُسْتَقِرِ
وَالْمُسْتَقِرُ لِمَنِ اتَّخَذَ إِلَهًا لِّيْلَةً
أَوْ يَوْمًا فَإِنَّمَا يُنَهَا عَنِ الْحُكْمِ
وَالْمُسْتَقِرِ لِمَنِ اتَّخَذَ إِلَهًا لِّيْلَةً

« Did I not command you, O Children of Adam, that you should not worship Shaitān (Satan). Verily, he is a plain enemy to you. And that you should worship Me (alone - Islamic Islamic Monotheism, and set up no rivals, associate-gods with Me). That is a Straight Path. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand? » (Yā-Sīn: 60-63)

What is the Stance of the Believers towards these Classifications of Love?

Certainly, the true believer does not submit to love of idols, love of disbelievers, love of Satan, love of sex, love of prejudice, but he should submit to his Creator and Maintainer, Allah, His Messenger, and the sincere believers. Allah, the Almighty says:

وَمَنْ يَعْبُدْ مِنْ دِيُونَهُ إِلَّا بِنَارٍ
أَفَلَا يَرَى أَنَّمَا يَعْبُدُ مِنْ دِيُونَهُ
إِنَّمَا يَعْبُدُ مِنْ دِيُونَهُ الْمُجْرِمُونَ
أَفَلَا يَرَى أَنَّمَا يَعْبُدُ مِنْ دِيُونَهُ
الْمُجْرِمُونَ أَفَلَا يَرَى أَنَّمَا يَعْبُدُ مِنْ دِيُونَهُ
الْمُجْرِمُونَ أَفَلَا يَرَى أَنَّمَا يَعْبُدُ مِنْ دِيُونَهُ
الْمُجْرِمُونَ

(O you who believe! Whoever from among you turns back from his religion (Ihdm), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear the blame of the blamers. That is the Grace of Allah, which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. Verily, your Wall (Protector or Helper) is none other than Allah, His Messenger, and the believers, - those who perform As-Salāt (Iqāmāt-as-Salāt), and give Zakāt, and they are Rākī'ūn (those who bow down or submit themselves in obedience to Allah in prayer).?And whosoever takes Allah, His

Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious ﴿Al-Maidah: 54,55,56﴾

What About the Believer who Commits Adultery?

- Isn't the punishment of Allah sufficient to deter him?
- Doesn't he know that Allah observes him in public and in private? Is this not enough to deter him?
- Is there no death to discourage him?
- Is the torment of Allah on the Day of Judgement enough to restrain him?

We will present two great models of the consequences of being chaste in order that others might benefit and follow their examples.

The First Example

Prophet Yusuf (peace be upon him) was a strong young man, when a beautiful woman of high class tried to seduce him. The doors were closed and it would have been easy for him to give in to her as the Qur'an narrates:

وَالْمُؤْمِنُونَ الْمُؤْمِنَاتُ لَكُمْ مُّتْهِنَاتٍ إِنَّمَا يَنْهَاكُمْ عَنِ الْمُنْكَرِ

¶ And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you } (Yusuf: 23)

What was the reaction of prophet Yusuf to this seduction? Did his resolve weaken? Did he betray the trust for which he was responsible? Absolutely not! He said:

{He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zālimūn (wrong and evil-doers) will never be successful} (Yusuf: 23)

"Aziz's wife exerted her utmost effort; using every means she could think of, as well as seduction and threats, to weaken his steadfastness and determination. Shamelessly, she announced in her anger and fury:

وَمَنْ أَنْهَا بِهِ الْأَيْمَانُ فَأَنْهَا بِهِ الْأَيْمَانُ
وَمَنْ أَنْهَا بِهِ الْأَيْمَانُ فَأَنْهَا بِهِ الْأَيْمَانُ
{She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now

If he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced ﴿Yusuf, 32﴾

Yusuf, who was chaste and pure, turned to Allah seeking His aid and protection. The Qur'an narrates that finally Yusuf chose prison to save himself from falling into immorality. This choice clearly demonstrates the nobility of the Believer and his dignity, which makes him rise above carnal desires:

﴿إِنَّمَا تُنذَّرُ أَنَّمَا تُنذَّرُ لِلّٰهِ مَنْ يَنْهَا ۚ﴾

﴿أَنَّمَا تُنذَّرُ أَنَّمَا تُنذَّرُ لِلّٰهِ مَنْ يَنْهَا ۚ﴾

﴿He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those

who commit sin and deserve blame or those who do deeds) of the ignorant ﴿Yusuf: 33﴾

Thus the story highlights the result of conflict between the conscience of the Believer, who fears Allah, and enticing, sinful temptations. From this story we learn that temptations can be overcome and faith can remain victorious!

The Second Example:

During the rule of 'Umar bin Al-Khattab ﷺ there was a woman whose husband went out to fight in the way of Allah and remained absent from her for a long time. She yearned for him, and felt pangs of great loneliness; the heat of lust and the fire of desire began to burn within her. Nothing stopped her from satisfy-

ing her desires except her faith and fear of Allah. One dark night as 'Umar passed by her house he happened to hear her reciting the following verses of poetry:

The night has become long, and this
time has blackened

It pains me that I have no lover to play with
I swear to Allah, if it were not for my fear
of punishment,

I would commit adultery on this bed

The next day, 'Umar asked his daughter Hafsa, "How long can a woman be patient if her husband is absent?" She answered, "Four months." Thereupon, 'Umar sent a message to his military leaders in the heat of battle telling

them, "Do not keep any soldier away from his family for more than four months." Despite the temptation that this chaste and pious woman faced, she resisted the urge to commit adultery, and because of her faith was able to conquer her desires.

In conclusion, if a young man remembers Allah in public and in private, he will defeat all Satan's whispers and incitements and will be able to overcome all sexual temptations. He will also become a good example like the Prophets, pure like the angels, and pious like the Prophet's companions. If he continues to follow these rules, Allah will surely facilitate all necessary means for him to marry.

What is the case with the believer, who prefers

the love of *Jihad* or fighting in the way of Allah above the love of family, children and trade?

As we mentioned above, Islam regards love of parents, family, and relatives as a noble feeling and a pure emotion. Nevertheless, it comes second in rank after the love of Allah. A question arises: 'If love of *Jihad* in the way of Allah contradicts the love of parents and family, which one should a believer prefer?'

The Qur'an, as we have mentioned before, declares that whosoever prefers love of family, parents, and relatives above the love of Allah, His Messenger, and fighting in His way, will deserve disgrace and dishonor from Allah. This is because He does not resist those who deviate from His straight path.

Hence, the love of Islam, *Jihad*, and propagation to Allah's way is regarded as more sacred than the other types of love. A believer, who hesitates to get involved in *Jihad* due to his family and relatives, is considered disobedient. In this case, he should wait till Allah decides His command, and Allah does not guide immoral people.

The true believer is the one, who prefers the love of Allah above all worldly interests, in order to establish an Islamic society and propagate Islam, which is his only aim. Rib'i ibn 'Amr, for example, said to the leader Rustum in the battle of Qadisia:

"Allah created us to bring people out from worshiping idols, into worshipping Allah;

from the narrow worldly life into the wide hereafter, from the injustice of previous religions to the justice of Islam." Many great characters preferred *Jihad*, calling to Allah and Islam above all other worldly interests. For example:

- When the king of Egypt Muqawqas frightened and tempted 'Ubadah Ibn As-Samit, the head of the Muslim delegation with money, 'Ubadah replied: "O Muqawqas, do not be conceited, nor your soldiers, as we do not fear you, nor the soldiers of Rome. We are waiting for one of the two fairest rewards: either victory and spoils or martyrdom in the way of Allah." The Qur'an declares:

﴿ إِنَّمَا تُحِبُّونَ الْكَوَافِرَ إِذَا أَخْرَجُوكُم مِّن دِيْنِكُمْ ۚ ۚ ﴾

How often a small group overcame a mighty

best by Allah's Leave?" (Al-Baqarah: 249)

"O Muqawqas, we do not care about our family and homeland. Our only care is to die in the way of Allah and raise the banner of Islam. As for your allegation that we live in severe poverty, we are very rich. If we could have the whole world, we would not ask for more than what we have.

- Hanzalah Ibn Abi 'Amer, who married Jamilah bint Ubayy, was called to fight in the way of Allah in the battle of Uhud. He went immediately, taking his weapon with him, and left his wife on the second day after his marriage. He fought against Abu Sufyan face to face. He was about to kill him. Abu Sufyan asked the Quraish's help, who attacked Hanzalah and killed him.

The Prophet ﷺ said that he found Hanzalah washed by the angels between the earth and the heavens, in a silver bowl with water of *murr*. Upon hearing this, the companions hurried to look at Hanzalah. They found his body flowing with water instead of blood. They asked his wife: "What was he doing when he left to fight?" She replied, "He went out to the battle while he was ritually impure."⁽¹⁾

- At-Tabarani reported that when the Prophet ﷺ went out to fight in the battle of Tabuk, Abu Khaithama returned to his family from a journey. His two wives prepared for him two clean tents in his garden. They

(1) He did not wash himself after having sexual intercourse. (Translator)

prepared food and drink. When he knew that the Prophet went out to fight, he left what his wife had prepared saying: 'The Prophet ﷺ fights in this hot weather while I am sitting in the shade. This is surely injustice!' Then, he immediately decided to follow Allah's Messenger and left his wives.

- Abu Bakr As-Siddiq ordered his son 'Abdullah to divorce his wife 'Atikah bint Zaid, who was beautiful, pious and noble, because she distracted him from going to war. 'Abdullah carried out his father's order and chanted:

I have never seen a sane man divorcing

like this pretty woman

Nor a beautiful woman like her

was divorced without guilt.

She has good morals, is more polite,
and noble than me, but I am the lover.

He took her back when his father sympathized with him. It was reported that Imam Hassan Al-Banna used to visit the callers to Allah and youth during every feast (Eid). Once, he went to visit them although his son was very ill. His wife asked him to remain beside his son. He replied: "If my son regains his health, praise be to Allah, and if he dies, then his grandfather knows the way to his grave. Then he recited:

﴿كُلُّ ذِيٍّ فِي الْأَرْضِ يَرْجُو مَوْتًا ۚ وَمَنْ يَرْجُوا مَوْتًا ۖ﴾
«Say: If your fathers, your sons, your brothers,
your wives, your kindred...» (Al-Taubah: 24)

Allah is the Greatest! Surely, this is real sacrifice for the sake of Allah. By Allah, if our forefathers and callers to Allah faced these situations only, it would have been sufficient for them.

Undoubtedly, when the Muslim youth prefer the love of Allah, His Messenger, and Islam above all other creation, and exert all their efforts to strengthen the religion of Allah, then Allah will enable them to have power over the world and substitute their fear for safety, and gain control of the world. If they fail to do so, they will await Allah's command, and punishment, for Allah does not guide those who disobey Him and deviate from His straight path. In conclusion,

- True believers, who taste the joy of belief should keep far away from low and obscene love, which eats away at human dignity.
- True believers should not offer their love and loyalty to a tyrant, an oppressor, or an atheistic ruler.
- True believers never love the enemies of Islam because they disbelieve in what Allah has revealed.
- True believers should shun fornication and adultery.
- True believers should not prefer the love of children, family, and homeland above the love of Allah, His Messenger, and fighting in His way.

- True believers should avoid the foregoing, since it falls under the heading of 'obscene love.'
- True believers should always search for the higher, more dignified level of love. If he avoids falling into sin, he will be counted among the ones whom Allah has favored, of the Prophets, the ones constantly sincere, the martyrs, and the righteous. What fair companions they are!

What About '*Uzri* or Chaste Love?

According to the pious, '*Uzri* love is a chaste and purifying love occurring between the two sexes. It is in contrast with lustful and sensual love that includes obscene behavior. In conclusion, '*Uzri* love is to be fascinated by the

characteristics of a beloved, not by physical attributes. The incentive behind this type of love is Allah's pleasure. It agrees with the precepts of Islam.

Prof. Shukry Faisal stated in his book entitled "*Tatawer Al-Ghazal baina al-Jahiliyya wa al-Islam*" or "The Development of Flirtatious Behavior During Islam and the Pre-Islamic Period," (page 232) that:

"*Uzul* love prevailed among a group of Muslims during the lifetime of the Prophet ﷺ. They were embarrassed to declare it due to Allah's punishment and preferred to be in peace above entering into risks. They preferred chaste love, above love of obscene behavior. They believed that the self constantly urges to evil, and that Hell-

fire is filled with those who commit adultery. Therefore, it is better for the self to be patient. Allah, the Almighty says:

وَلَا تَنْهَاكُنَّ أَنْفُسَكُمْ إِنَّمَا يُنْهَاكُنَّ أَنْفُسُهُمْ ۚ
وَلَا يَنْهَاكُنَّ أَنْفُسَكُمْ إِنَّمَا يُنْهَاكُنَّ أَنْفُسُهُمْ ۚ
وَلَا يَنْهَاكُنَّ أَنْفُسَكُمْ إِنَّمَا يُنْهَاكُنَّ أَنْفُسُهُمْ ۚ
(And keep yourself (O Muhammad (peace be upon him)) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance,

and who follows his own lusts, and whose affair (deeds) has been lost ﴿Al-Kahf: 28﴾

It is also better for him to adhere to the teachings of Islam.

﴿لَمْ يَرَوْهُمْ إِذْ أَنْجَبُوا إِلَيْهِمْ فِي الْأَرْضِ إِذْ أَنْجَبُوا إِلَيْهِمْ فِي الْأَرْضِ﴾

(And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty) ﴿An-Nur: 33﴾

Because they kept away from following the way of lustful love, they became examples of Islamic education in sublimity and piety. This type of love is compatible with the teachings of Islam. So, the chaste believers, who failed to marry have expressed their failure and talked about it in different

ways. Through this type, they could find a way to express their emotions. To sum up, 'Uzri love is the chaste feeling and flaming sentiment through which the chaste lover finds a way to extinguish his emotional feelings.

Were all these lovers chaste? Were Kuthaiyer-'Azza, Jamil-Buthaina, Qais-Lubna, Majnoon-Laila, and Sallamat-al-Qass chaste in their relationship with their beloved?

The answer is in the negative. They kept away from 'Uzri love. They used to enter brothels to talk with their beloved out of doors and meet alone, either in private places in their husband's houses, or in any solitary place. They may have committed adultery as a result.

Moreover, they used to sow dissention and enmity between lovers as Kuthaiyer did between Jamil and Buthaina, and Qais Iba Zarib between Qais and Laila. Undoubtedly, these deeds are opposed to morality and decency.

It was reported that Iba 'Ammar (nick-named by Qass, as he was pious) used to speak obscene words with his beloved "Sallama." Once Sallama said to Qass: "By Allah! I love you!" He replied, "Me too." She said: "I would like to kiss you." He replied, "Me too." She said: "Why don't you? I am ready." He replied, "No, because I heard a verse of the Qur'an that says:

﴿ لَمْ يَرَهُ إِلَّا مَرِدٌ لَّا يَنْعَلِمُ ﴾

(Friends on that Day will be foes one to another except Al-Muttaqūn (pious - see V.2:2)) (Az-Zukhruf: 67)

Therefore, I fear that our close companionship will change into enmity. Then he returned to being religious again. Qass contradicted himself and contradicted the principles of his religion, as he spoke obscene language, then went back to the worship of Allah. He mixed a religious deed with an odious one. The simplest requirement of piety is to lower one's gaze as the Qur'an declares:

*وَإِذَا حَسِنَتْ سَعْيُكَ فَلَا تَنْقُضْ فَإِنَّمَا
الْمُنْكَرُ مِنْهُ أَنْ تَعْمَلْ كَمَا يَنْهَا
اللَّهُ عَزَّ ذِيْلَهُ عَنِ الْمُحْسِنِينَ فَلَا تَنْقُضْ*

(Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things) And protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (both eyes for necessity to see the way) (An-Nur, 30-31)

It is not lawful for a man and woman to meet alone. Allah's Messenger ﷺ said: "Whoever believes in Allah and the last Day must never be in privacy with a woman without there being a male (of hers) with her, for otherwise Satan will be the third person (with them)."

How did Qass permit himself to speak loving words to his beloved? How did he permit himself to be in privacy with her? How did he dare show his desire to kiss her? Did these evil deeds agree with the principles of Islam? Why did people call him 'Qass' that means priest? Wasn't it a Christian name? Does it refer to an inclination towards monasticism that Christianity adopts? Does monasticism agree with the innate nature of man?

Certainly, the foregoing is in disagreement with Islamic teachings, as Islam's order is to lower the gaze, not to speak words of love, and not to intermingle together. Islam's approach is to keep away from women and resort to Allah. Such lovers did not adhere to chaste

love, which agrees with Islamic teachings. If they were conscious of Allah, they would follow the way of piety and chastity that Islam commands. The way of Islam, as is well known, is to lower one's gaze, not to be in privacy with a woman, and to avoid saying words of love to a specific woman or describe her beauty.

The way of Islam is to liberate man from being fascinated with women and chasing immoral women but to direct their efforts and energy to the worship of Allah.

Those 'Uzri' lovers did none of these things. Rather, they were fascinated with women and chased immoral women. They also said shameless and impudent words of love to

their beloved and met in privacy with them.

Some of these 'Uzri' lovers avoided lustful love because they were aware that Allah Sees and Knows all things. Such people fall into the category of truthful believers, who adhere to the teachings of Allah and fear Him at all times. The true Muslim should behave like this whether he is a worker, an employee, a writer, a scholar, a ruler, or ruled, ignorant, or educated. Anyone can be regarded as pious as long as they follow the straight path.

As for those whose biography was transmitted to us through their poems such as Qais and Laila, Jamil and Bushra, and Kuthaiyer and 'Azza, they have committed evil deeds and spoken obscene language to their beloved.

What are the Characteristics of these Lovers?

If we read Arabic literature and follow the biography of those poets, we will find that their personalities were afflicted with imbalance and defect. Disorder and upset afflicted their feelings and emotions. They committed sins and spoke obscene language. For instance, Quis declares in his poem:

I pass through Laila's house to kiss
her house's wall,

That is not because I love the house,
but because of who lives in the house (Laila).
- Majnon's companions said in a poem about
him:

When Majnon saw a dog in the desert,

be treated him with kindness.

People blamed him then asked:
why are you kind to the dog? He replied:
do not blame me,
for I saw him once in Laila's square.

- Jamil also celebrated Buthaina in his love poems. He addressed the wind coming from her place:

'O wind coming from Buthaina's square.
Do you not see my slim body because
of my apparent passionate love for her.
O wind, waft to me the scents of Buthaina
and favor on Jamil much of this scent.
And tell Buthaina that some small
scent from

her will be enough for me or smaller.

- Urwa, the poet who loved Afraa' so much, was afflicted by malnutrition and severe palpitations, said:

Do not be deceived when
you see me wearing new clothes
and a bright Yemeni coat,
When I take them off, you will see
my ill body due to Afraa's love.
And you will confess that I have
a thin body,
a flexible bone, and a heart stricken
by a permanent palpitation.
My liver is afflicted with ulcers
and my eyes are filled with tears

because of Afraa's love.

- He also said:

Mountains can not bear what
I have endured of Afraa's love.
My beloved is like the dove with
which my heart flies because of
severe palpitation."

- It was reported that Buthaina's family
threatened Jamil with death. He expressed
this saying:

"O Buthaina, your family spoke of
killing me if they meet me If they meet
me going out of a place,
they will say: who is this although
they know me."

- The same matter took place with Majnoon. He said:

Even if they (her family) could prevent me to contact her because of an informer or leader's threat, They could not prevent me to weep permanently for her, nor could they eliminate this ardent love from my heart.

- Jamil also abandoned his manhood and dignity when he was shown poverty and misery. He said:

I have never seen Laila except when I was afraid or travelling. I am here as a guest with her poor family, although my family is very rich.

O house! (Buthainah's house)
 that prevents me to see her,
 I sacrifice you with my self.

We have stated previously what was said by Majnon when he saw a dog in Laila's area and kissed the wall of Laila's house. These lovers have turned away from spiritual love, that is, love of Allah, His Messenger, and *Sikhd* and chased after low love, that is, love of immoral women. Let's look over some of their poems to recognize that they were unchaste lovers.

- Jannail said:

 If thousands of people try to
 turn me away from Buthaina or to kill me,
 I will not turn away.

And I will do my best and walk
to meet her either in daylight
or at night; even if they cut off my leg.

- Abu Sakhr Al-Hazli said:

I hope to be alone with my
beloved. 'Ulaiza is a place next to the sea.

I hope to live with her next
to the sea and see only
waves, sea, and greenness.

We hope to live in safety and
be apart from envious people.

- Urwa ibn Hizam declared in a poem:

I hope for every two lovers to
meet together; even if they are animals.

They live alone in mutual love;

and Allah joins between them.

- Majnoon said:

I hope to be like two lovers of gazelles
and live in a far
desert so that none sees us.
Or like two lovers of pigeon
which live alone in a nest. Or like two
whales which live
alone at the bottom of the sea.

- Kuthaiyer said:

О Azza, I hope to be like two
camels possessed by a rich man;
and graze alone in a big pasture.
Then, he leaves us to drink from our
neighbor's well who attacks and beats us.

They have wasted their time and ability in writing such poems. For example, Majeen said:

They asked, would you like to leave her?

I replied, I would not.

As her love is implanted in my heart for a long time and will remain forever.

Even if my enemies blame me I will never leave her.

Laila's family afflicted me with a disease, which cannot be remedied by any doctor but by Laila love.

They show affection when they see me; they conceal hate because

of my love for Lalla,
If they prevent me to see her,
they cannot prevent my love.
If they prevent me to talk
with her, they cannot prevent my
sadness nor saying love poems.
Blamers blame me for that because
they did not fall in love.

These poems are well known for the imbalance and defect of their poets. How do such lovers build glory and culture for their community, while their words are filled with emotional disorder and imbalanced feelings.

● They were also afflicted by thinness, ailment,

and severe palpitations

- They were subjected to threats and death .
- They lost their manhood and honor.
- They kept away from the love of Allah and His Messenger, and chased after the love of immoral women.
- They damaged their ability to develop their own humanity. Therefore, they could not establish a wonderful civilization, great glory, and honor while they themselves were afflicted with nervous insecurity, psychological disease, and moral deviation.

In our time, there are many people like them. They are stricken by mental and psychological diseases. They require unani-

tural cures to heal their unnatural ailments. The feelings and emotions of these former lovers have enriched Arabic literature, poetry, prose, eloquence, and rhetoric. However, if we make a comparison between what they added to literature and how they encouraged obscenity and immorality, we will find that their evil affects outweigh their positive contributions. If they exchanged their obscene poems for poems about love of Allah, His Messenger, striving in Allah's way, satire of His enemies, praising champions, and dignity, they would more effectively add to Arabic literature.

Islam, with its magnanimity and realism,

does not forbid poetry, but it does prohibit obscene poetry i.e. that which praises or ridicules someone, describes the charms and physical beauty of women, obscene words of love to women that excite, urge and motivate lust. It permits poetry that describes the characteristics of Islam, and which praises the victories and conquests of Islam. When the following verses 224-227 of Asb-Shu'araa Surah

﴿ إِنَّ الْمُرْسَلَاتِ لِمَا يَرْدِنُونَ لِيَنْهَا وَلِيَنْهَا ﴾
﴿ إِنَّ الْمُرْسَلَاتِ لِمَا يَرْدِنُونَ لِيَنْهَا وَلِيَنْهَا ﴾

As for the poets, the erring ones follow them. See you not that they speak about every subject (praising people - right or wrong) in their poetry? And that they say

what they do not do," was revealed, Hassan Ibn Thabit, 'Abdullah Ibn Rawaha, Ka'ab ibn Malik went to Allah's Messenger crying. They said to him: "Allah blames us because we are poets." The Prophet ﷺ completed the verse:

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرٌ أَوْ شَرٌ
وَلَا يَعْلَمُ مَالِهِ إِلَّا هُوَ أَعْلَمُ

(Except those who believe (in the Oneness of Allah - Islamic Monotheism), and do righteous deeds, and remember Allah much, and vindicate themselves after they have been wronged (by replying back in poetry to the unjust poetry) (Ash-Shu'ara: 224-227)

The Prophet ﷺ said, "Allah has excluded

you because you are true in your belief, sincere in your actions, and defend Islam with your poems."

It was reported that Allah's Messenger ﷺ said to Hasnaan Ibn Thabit: "Satirize them (disbelievers) and Jibreel is with you."

Ahmad reported that Ka'ab ibn Malik said to the Prophet ﷺ that: "Surely Allah has sent down verses that admonish poets." The Prophet ﷺ replied: "*the true believer strives (fights) with his weapon and satirizes with his tongue. By Allah in whose hand is my soul, your satire is like javelin throwing*"

In conclusion, Islam, with its innate realism, does not impede the skills and talents of man

rather, it directs them towards that which is useful for mankind in this world and the Hereafter.

For instance, Islam does not hinder the poetic talent of man, nor forbids it, but it directs it to promote man's honor, to establish culture, to propagate Islam, construct a good future, and establish a generous Islamic society.

The question that may arise is: What is the stance of Islam towards a man, who loves a woman, then failed to marry her, and he could not forget her, and remained chaste until he died?

Islam is the religion of realism and way of life until the end of the world. Its

realism is represented in the following matters:

● Islam permits marriage to relieve one's urge and ease one's lust. Baihaqi reported from Sa'd Ibn Abi Waqqas, who said that the Messenger of Allah ﷺ said: "Surely, Allah has bestowed upon us Islam instead of monasticism." At-Tabarani and Baihaqi also reported that the Prophet ﷺ said: "Whoever is able to marry should do so. If he does not, he is not from among my followers."

Bukhari and Muslim reported that: "Three of the Prophet's companions came to him to ask about the acts he performed in private. One of them said: 'I will not marry women.' When the Prophet ﷺ returned, he asked

them: 'Have you said so and so? By Allah, I pray and sleep, fast and break fast, as well as marry women. Whosoever keeps away from my tradition is not from among my followers.'

- Islam does not blame those who get married to more than one woman, or prefer a wife above the other, as this matter is not in his hand. Allah, the Almighty says:

وَمَا مُحَمَّدٌ يَرِيدُ لِمَنِ اتَّخَذَ زَوْجًا أَنْ يَنْهَا
﴿إِنَّمَا يَنْهَا مَا تَنْهَىٰ لَهُمْ بِمَا
كَانُوا بِهِ يَعْمَلُونَ﴾

«You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and

provision) so as to leave the other hanging (i.e. neither divorced nor married) } (An-Nisa: 129)

- The majority of scholars are in agreement that the verse means that a husband cannot be equal in love and sexual intercourse between his wives even if he does his best. The reason is that the husband cannot control the inclination of his heart. Ibn Abbas interpreted this verse saying: "You will not be able to do justice between your wives, even if you are so eager," means that husbands cannot be equal between their wives in all matters. Difference will take place either in love or sexual intercourse. The Prophet ﷺ for instance, was more inclined to 'Aisha

than any other wife. He used to divide the days equally among his wives, and he used to say: "O Allah! This is my division and justice in what I have; so, do not blame me for what you have and I do not have (he means inclination of the heart)."

- Islam teaches us that: whosoever loved a woman and could not marry her should try to forget her. If he could not, he should conduct the path of purification and chastity, so that he may find a way out of his problems. If he could not and remained chaste until his death, he would be like a martyr because he remained chaste and concealed his love and remained patient until he died.

Al-Hakim and Ibn 'Asakir reported that

the Prophet ﷺ said: "Whosoever loved and remained chaste and concealed his love until he died, his reward would be like that of a martyr." The reason behind that is the lover's psychological state with which he was afflicted that went beyond his capacity. The general principle of Islam is:

﴿ إِنَّ اللَّهَ لَا يَعِزُّ بِعَوْنَوْنَ ﴾

﴿Allah burdens not a person beyond his scope﴾ (Al-Baqarah: 286)

﴿ إِنَّ اللَّهَ لَا يَعِزُّ بِعَوْنَوْنَ ﴾

﴿And Allah has not laid upon you in religion any hardship...﴾ (Al-Hajj: 78)

For the lover who gives up his chastity, sublimation, and is not patient, he is guilty

of deviating from the straight path and following the way of Satan, abomination, and temptation. He may kill himself, kill someone else, or become ill. In all cases, he will be the loser.

In conclusion, Islam acknowledges the sexual urges of both sexes, so it legislated marriage. It does not ignore the inclination of the heart, as it is an involuntary matter. Therefore, it does not blame the husband, who inclines to one of his wives. It also confesses that love is an involuntary feeling. Therefore, it regards the one, who loved and remained chaste until he died, like a martyr in rank. This is the real teaching of Islam, which is in conformity with human

nature. What a great religion it is! What permanent and glorified principles it is built upon!

What is *Ghazal* or Flirtation?

Flirtation is to describe a woman's beauty and charms in love poems. For example,

We have been killed forever
because of your intensely white
and deep black (eyes). Those eyes
(beloved's eyes) kill also
the intelligent man although they
are the weakest organs."

According to Islam, there are two types of flirtation:

1-Prohibited Flirting: in which the poet celebrates a known woman's attractions, charms, and beauty in a poem. It is considered as flirtatious because it arouses lust and motivates the sexual urge. Sometimes, it also describes kissing, embracing, and sexual intercourse. Such literature is shameful and scandalous. The majority of scholars are in agreement that this type is unlawful because it leads to spreading indecency and immorality, damaging moral values.

The prohibition of this type falls under the heading "prohibition of evasive legal devices," that is, to prevent evils and preserve virtues and morals. Islam prohibited all actions and means that lead to

committing sins and vices. For instance, it prohibits anything encouraging adultery, such as privacy, lustful looks, kissing, intermingling, malicious songs, and dissolute flirtation.

Therefore, jurists decreed these rules:

- All means that lead to perpetrating sins and vices are prohibited.
- No harm nor reciprocating harm.
- Avoiding evil is better than performing virtue.

Many young people nowadays, who were not brought up in an Islamic environment, have followed the way of impulse and dissolution. They have fallen into great sins and shameful actions due to malicious poems

and dirty language that call for immorality and licentiousness.

2- Permissible Flirting: in which the poet celebrates an unknown woman's beauty avoiding the excitement of sexual urges and avoiding the description of the woman's physical beauty. There are many proofs of its permissibility:

- At-Tabarani and Ibn Majah reported that 'Aisha married off an orphan girl from Al-Ansar. She was one of those who took the bride home in a procession, and said: "When we returned home, the Prophet ﷺ asked us: "What did you say while you were carrying her?" She replied, "We greeted and prayed with blessings, then we left." The Prophet ﷺ

said: "The people of Al-Ansar always chant love poems. Didn't you say like this?"

We come to you, we come to you.

Greet us to greet you.

Unless you had black cumin,
we would not have
come to your land.

Unless you had the red dates,
your girls would not become fat.

It was reported that Ka'ab ibn Zuhair chanted the following love poem before the Prophet ﷺ:

After Su'ad left me, my heart that
loved her very much was
bound by her love.

Her white teeth shine when she smiles
It is like a watering place
from which a thirsty one drinks

It was also reported that the Prophet ﷺ listened to a love poems from Hassan ibn Thabit:

I have kissed the heart of a virgin in a dream
Her kiss irrigated my thirst.

Al-Hakim, Al-Baqaqi, and An-Nasa'i reported that 'Amer ibn Sa'd said: I entered to Qirza ibn Ka'ab, Abu Mas'ud, and mentioned a third one, and slave-girls were playing tambourines and singing. I asked them: "Do you agree with this while you are the Prophet's companions?" They replied, "The Prophet ﷺ permitted us to do so at weddings."

and to weep on the deceased without wailing." In Bukhari and Muslim, 'Aisha reported that her father Abu Bakr came to the Prophet's house while there were two girls with her singing the song of the battle of Bu'ath. He scolded me and said: "Oh! The clarinet of the devil in the house of Allah's Messenger." Allah's Messenger turned towards him and said, "Leave them alone, they are days of (Eid) festival."

In conclusion, poetry and singing are permissible if they are free from obscene words, obscene language, description of wine and bars, or flirting of men and women. Islam permits women to sing love songs at weddings if they do not intermingle with men, and if there is no prohibited musical instrument

present. If the poetry or song is accompanied by musical instruments, it becomes prohibited even if the song or poetry is religious. ⁽¹¹⁾

Islam is the religion of realism and life, because it treats people as human beings who are liable to err. It acknowledges that they have psychological sentiments and sexual motives. Human beings are not Prophets as Prof. Al-Qaradawy said, "It admits the requirements of human nature e.g. joy, sorrow, entertainment, joking and

(11) Musical instruments are unlawful in Islam. Bukhari and Ahmad reported that the Prophet ﷺ said, "There will be a group of my nation who permit adultery, silk, wine, and musical instruments." The tambourine was excluded, as it was recorded by Al-Tirmidhi , An-Nasa'i and Al-Hakim.

frivolity ...etc. However, these feelings should not deviate from the principles of Islam."

Some advice to the Youth.

You now know that Islam is the religion of realism and the nature of man. It acknowledges the phenomenon called 'love' that is inculcated in mankind. The Qur'an declares:

﴿ إِنَّ اللَّهَ يَعْلَمُ مَا فِي الْأَرْضِ وَالْمَلَائِكَةَ أَنَّمَا يُنذِّرُ بِمَا هُنَّ بِهِ فِي إِيمَانٍ ۚ إِنَّ اللَّهَ يَعْلَمُ مَا يَعْمَلُونَ ۚ ﴾

«Allah's *Fitrah* (i.e. Allah's Islamic Monotheism) with which He has created mankind» (Ar-Rum: 30)

If the matter was not so, you would exhaust the power of this love in establishing civilization and setting up permanent glory in

order to enter the realm of truth (i.e. paradise), near the Omnipotent King. This can not be achieved unless you prefer the love of Allah, His Messenger, and fighting in His way above the love of family, relatives, homeland, ... above love of self, office and rank ... above the love of the world, money, and property... and above the love of material possessions.

Why is this so? To overcome difficulties and hardships and submit to Islam only.

- To achieve glory, superiority, authority, and power for Islam and one's homeland.
- To carry the burdens of the call to Allah on your shoulders and taste the torment of hardships for the sake of this

call.

- To do your best in fighting in the way of Allah so that victory may be achieved and propagation to Islam be spread all over the world.
- A Muslim should regard Allah as his aim, Islam as his approach, and the Messenger as his example, in order to taste the joys of belief and the sweetness of Islam.
- A Muslim who follows the way of adultery and fornication is not a Muslim whether he fasts or prays, and alleges that he is Muslim.
- A Muslim who regards the love of lust and hoards of gold and silver as his fair

example is not a complete Muslim.

- A Muslim who yields to his sexual desire and commits adultery loses jealousy and zeal.
- A Muslim who submits to his prejudice and evil self misses out on honor and dignity.
- A Muslim who follows satanic temptations and sexual instinct is immoral, indifferent, and unconscious of the reality around him.

O youth! You should direct your heart to the love of Allah and your soul to Islam and the Messenger ﷺ in order to regain the glory and civilization of Islam.

Islam orders you to prefer the love of Allah, His Messenger, and Islam above all creatures, therefore, the fruit of this love

should be in agreement with the other Islamic teachings. There should be no conflict or disagreement, because Islam does not separate substance and soul, the world and the hereafter, nor between religion and life. It views life as an integral and balanced unity between the right of man towards his Lord and his right towards himself, his family, his propagation, and society. This is the real Islam, which permits man to practice the balanced and ordinary life that conforms with his reality and nature. It does not include monasticism, deprivation, and seclusion from society. At the same time, it blames a Muslim if he is always busy with the material life and neglects the worship of Allah. A Muslim should make a balance between both and

give every one his due.

In many verses, the Qur'an teaches us to balance between soul and substance, and life and religion. It addresses both the mind and emotion of man.

* It orders us to perform obligatory deeds even if we are busy in trade or worldly affairs.

وَمَنْ يُرِكِ الْمُؤْمِنَاتِ فَلَا يُرِكِ الْمُؤْمِنَاتِ
وَلَا يُرِكِ الْمُؤْمِنَاتِ

(Men whom neither trade nor sale (business) diverts them from the Remembrance of Allāh (with heart and tongue), nor from performing As-Salāt (Iqāmat-as-Salāt), nor from giving the Zakāt. They fear a Day when hearts and eyes will be

overturned (out of the horror of the torment of the Day of Resurrection) »
(An-Nur 37)

- It recommends man to be involved in trade and work after performing acts of worship:

﴿فَلَا جُنُونَ لِلْجُنُونِ وَلَا يُحِلُّ لِلْجُنُونِ مُنْجَنِّيٌّ لَّهُ﴾

«Then when the (Jumu'ah) Salat (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful »
(Al-Jumu'ah: 10)

- It recommends us to seek the World and the Hereafter.

﴿فَلَا جُنُونَ لِلْجُنُونِ وَلَا يُحِلُّ لِلْجُنُونِ مُنْجَنِّيٌّ لَّهُ﴾

卷之三

¶ *But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;... } (Al-Qasas: 77)*

- It denounces those who forbid what Allah has permitted;

عند ذلك تأثرت العينة الإيجابية بـ 70٪ فقط

(Say (O Mahanmed (peace be upon him)) "Who has forbidden the adoration with clothes given by Allah, which He has produced for His slaves, and Al-Taiyyibat (all kinds of Halal (lawful) things) of food?" Say: "They are, in

*the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)** →
(Al-A'raf: 32)

The aim of these rules is to make a balance between the spiritual and practical life and between substance and the soul.

In many situations, the Prophet ﷺ forbade seclusion, monasticism, and introversion because he recognized that one's nature and instinct is in need of refinement and satisfaction. The Prophet ﷺ aimed at not going beyond the limits of human nature and not deviating from

the straight, balanced, and moderate approach.

Allah's Messenger emphasized this in many Ahadith. Three men came to his wives to ask about his actions. One of them said: "I keep apart from women and never get married." When the Prophet ﷺ informed them of what they had said, He ﷺ replied: "I am the most fearful of Allah and most pliant to Him. However, I fast and break fast, pray and sleep, and get married to women. So, whoever refrains from my practice is not among my followers."

He ﷺ also reproached 'Abdullah ibn 'Amr ibn Al-'As when the latter renounced worldly pleasures (i.e. he refused to eat meat,

to sleep, and to have sexual intercourse with his wife. The Prophet ﷺ replied; "O 'Abdullah, I am your fair example and I pray, eat meat, sleep, and have sexual intercourse. O 'Abdullah! Allah has a right (a *dirt*) upon you, your body has a right, and your family has a right on you, so you should give every one his right."

At-Tirmidhi and Al-Hakim reported that a man passed through a valley called Uliyanah which he admired. He decided to reside there, and remain secluded from people after having the Prophet's permission. The Prophet ﷺ replied, "Do not do so, it is better for you to fight in the path of Allah, than to pray for 30 years. Would you like your sins to be forgiven?"

*If you would fight in the path of Allah. For whoever fights in the way of Allah, will enter paradise.**

In conclusion, Islam is the religion of nature, balance, moderation, and realism. It lays down consistent principles to establish an integrated personality. There is to be no exaggeration and no negligence even in religious actions. This is the law of Allah, so show me what others have legislated apart from Him! O youth! Do you see how the unjust people repudiate the signs of Allah? I recommend you to spread the spirit of love for the sake of Allah throughout the Muslim society.

What are the Virtues of Love for the sake of

Allah?

• Those who have mutual love for the sake of Allah will live in light and their faces will resemble light. Abu Da'ood reported that Allah's Messenger ﷺ said: "Among Allah's servants, there is a group who are neither Prophets nor Martyrs. The Prophets and Martyrs will envy them on the Day of Judgement because they hold a high rank in paradise." The companions asked him: "Who are they?" He replied, "They are people who loved each other for the sake of Allah only. They are not relatives nor is there any business between them. By Allah, their faces resemble light and they live in light. They do not fear when people fear and are happy when people are

unhappy."

- They will be under the shade of Allah when there is no other shade but His. Muslim reported that the Prophet ﷺ said: "Verily, Allah will say on the Day of judgement: *Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shade when there is no other shade but Mine.*" They are also among the seven whom Allah will shelter in His shade when there is no shade but His. Bakhari and Muslim reported that the Prophet ﷺ said, "*Two persons, who love and meet each other and depart from each other for the sake of Allah.*"
- Allah provides him with love and protection and guards him from harm. Imam Malik

reported that the Prophet ﷺ said, "A man visited a friend of his in his village (without there being any worldly affairs between them). Upon this, Allah sent an angel to wait for him on the road. The angel asked him, "Where are you going?" He replied, "I am searching for a brother of mine in this village." The angel asked, "Are there worldly affairs you want to finish?" He replied, "No." Then the angel said, "I am a Messenger from Allah to you. I tell you that Allah loves you as you love him."

- * They are among those who taste the joys of belief. Bukhari and Muslim reported that the Prophet ﷺ said, "Three attributes are to be found in any one

endowed with the blessing of belief: the first attribute is that Allah and His Messenger rank higher in love over anything else; the second is that the believer should not love any other person except for the sake of Allah alone; the third is that he hates to be hurled down into the fire, the same as he would hate going back to disbelief."

- Their sins will be forgiven. At-Tabarani reported that the Prophet ﷺ said, "If two Muslims meet and help each other, their sins will be forgiven."

These are the most important fruits that are reaped by those who have mutual love for the sake of Allah.

What are the Cultural, Political, and Social

Effects?

O Youth! If you adhere to Islamic brotherhood, deepen your love of Allah, and follow the precepts of Islam concerning social relationships, Islamic unity will be achieved; Islam will spread throughout the world; Islamic civilization will be renewed, and the pillars of solidarity, cooperation, and altruism will be firmly established in the Islamic society.

Through history we know about countries, which established Islamic law and adhered to love for the sake of Allah and became richer, having a stronger spirit of cooperation, solidarity, and love predominating among the people. Unity, power, and

glory were their slogans before the whole world.

Before I conclude my words, I would like to advise you to follow the principle of moderation as the Prophet ﷺ ordered us; be moderate when you love, as your lover may become your enemy. Be moderate when you hate, as the one you hate may become your lover. Al-Khara'ity reported that Imam Hassan al-Basri recommended: "Choose good friends, good brothers, and good councils. Be moderate when you love and hate. Some people were hurt because of their excessive love. Another people were damaged because of their excessiveness in love. If a man tells you a secret, you should keep it.

Ali ibn Abi Talib, (may Allah honor him), recommended and advised his colleagues and friends saying,

Do good deeds and forgive others,
because you will harvest the
results of your actions.

Be moderate when you love,
because you do not know the
time of hate and quarrel.

Be moderate when you hate,
because you do not know the time of love.

O youth, through moderation in love and hate, you will open the gate of understanding, reconciliation and sincerity, and open a way to brotherhood and agreement, and

follow the precepts of Islam that recommend the respect of men and praise good people. You should not praise other people more than they deserve. If you do so, you will be like those who are ignorant and exceed the proper boundaries. Allah, the Almighty may reconcile two opponents under the shade of Islamic brotherhood after they thought that they could not reconcile or meet again. May Allah have mercy on the poet who said:

Allah may reconcile between two
opponents after they thought
that they would not reconcile
and meet again.

Many people were moderate when they

loved others. They respected and loved them without exaggerating in their love. They did not love them as they loved Allah. They did not raise them in their love, to the rank of Allah nor to the rank of prophecy. They used to measure men with truth. Islam is pleased when it finds truthful men and friendly youth practicing Islamic teachings in all aspects of life. If the Islamic call presents truthful and faithful callers of whom people will follow, it will harvest millions of people who apply the teachings of Islam. Moreover, it also reaps the best fruits and results, and thereupon, the believers will be pleased with Allah's

victory.

وَمَنْ لِمَّا سَمِعَ بِهِمْ أَنْهَاكَهُمْ فِي
وَلَمْ يَرْجِعُوا إِلَيْهِمْ مِمَّ نَهَىٰهُمْ عَنْهُ

(And say (O Muhammad (peace be upon him)) "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.) (Al-Taubah: 105)

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This book represents a concise review of Islam's viewpoint toward love.

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Does Islam acknowledge this phenomenon called love?

What is the wisdom behind this phenomenon?

What are the various classifications of love?

Which type of love is the most sacred in Islam?

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These questions will be answered in detail in the pages of the book, without any confusion or ambiguity.

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